

# IMPACT

WORLDWIDE RELIGIOUS EDUCATION QUARTERLY





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STAND TALL

As I consider the integrity of the men  
With whom I work,  
I marvel that I move in such a crowd.  
For their faith, moral strength, and spirituality  
Dwarf any of these traits  
Which I may possess.

I can only plead with the Lord  
That I can offer to this work  
A righteous offering which, in  
At least a small measure,  
Would water the thirsty soil  
From which his children must grow.

The sterling character of these brethren  
Only brings a deep remorse to me  
As I reflect on my own weaknesses.  
God grant that I may through his grace  
Receive the stilts I need to  
Stand in this lofty brotherhood.

—LOWELL EDWARD BROWN

# IMPACT

The Department  
of Seminaries and  
Institutes of Religion

WEEKDAY RELIGIOUS EDUCATION QUARTERLY

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# EDITORIALS

## A TEACHER HAS MANY FACES

A gospel teacher has at least five faces: the face that displays a knowledge of scripture; one that displays faith in God; one that shows an interest in and love for individual students; another that reveals his image as a member of his community; and still another that displays his image as a part of a family. This last face is a composite one. It portrays his relationship to his family and the relationship of the entire family to the Church and community. Unless the family relationship is wholesome, unless love is in the home, the teacher proceeds under an almost impossible handicap. He has two strikes against him, as we say in baseball, before he comes to bat.

The teacher has more hours with his wife and children than he has with his students. The effect of those hours is great. He becomes lighthearted or sour, optimistic or pessimistic, outgoing or withdrawn, organized or disorganized, according to the environment of the home.

This being a composite picture including wife and children, what they are and do colors the face presented.

An orderly household, a modestly dressed wife, clean and orderly children, a sense of gaiety without frivolity, and an outward display of courtesy and love make this face of the teacher acceptable to the community and an example to the students.

Love in the home does not come of itself. It comes only with effort, with control of personal desires, with self-sacrifice, and with careful family counsel. The home calendar should contain dates with one's wife and dates with one's wife and family—dates respected and kept. As Paul wrote to Timothy, "... if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8.) As one reads Paul's entire epistle, it is clear that providing for his own goes further than the matter of material things, although this is included, but extends to the providing of love, understanding, order, kindly rebuke, and the opening of the door to the Spirit of God.

W.E.B.

## THE GENERATION GAP

Those who work with young people are constantly confronted with the ramifications of the generation gap, and it is well that teachers in the field of religious education especially be aware of the gap and of possible ways of bridging it.

A gap may be thought of as an unfilled or unfillable space, or it may be thought of as an opening that serves as a passage. Those who look upon the generation gap as a void may well look to its elimination as the answer to many of our current social problems, while those who look upon it as a passage are more inclined to look to maturation as the means of lessening tensions.

Viewing the gap as a breach leads to the conclusion that it is largely new and mainly the fault of the older generation. Adherents of this position see at least two means of reestablishing lost harmony: (1) to define terms in such a way as to lessen or eliminate the schism, and (2) to effect unity by having adults join with youth.

Semantic manipulation and rationalization are well known in the field of psychology, where attempts are made by some to remove guilt feelings by redefining sin. This approach is currently seen in the acceptance by the general assembly of a prominent Christian denomination of a committee report which expressed no objection to abortion, masturbation, and homosexuality and which supported the view that fornication was normal and expected for single adults and for young people whose marriage was delayed. Even adultery was reported to be acceptable under some circumstances where it was thought human needs and/or characteristics supersede traditional Christian standards.

When this approach is applied to the generation gap, it makes little distinction between mature and immature actions; and any action tends to have at least a measure of acceptability. Indulgence is no longer looked upon as a sin; it is now defined as an expression of human nature or the fulfilling of a need. In this way the faults of youth are made to appear nonexistent, and with them, the generation gap.

Another means of eliminating the gap is through articulation—adults aping youth's fads in such things as dress, music, dancing, and attitudes. Adults who subscribe to this method may join youth in their rebellion against the establishment or the moral code. As they become permissive, understanding, complaisant companions, the generation gap is supposedly dispelled.

But other individuals look upon the generation gap as a characteristic of the interval or interim during which the younger generation thrusts itself upon the older, and both experience the difficulties of adjustment along the passageway. Those holding to this view have more clearly-defined roles for adults and youth. The adult is the standard-bearer who encourages young people to accept their responsibility to bridge the gap through efforts toward mature and responsible action. Adults assist youth to exercise the self-control and discipline necessary to maintain traditional standards of morality. This somewhat archaic view of the generation gap is based on the assumption that the immature ought to be encouraged and helped to become mature, and that this can best be accomplished by holding to long-established ideals and standards of propriety, restraint, and dignity.

A.L.P.

# Neal A. Maxwell

*Even though this is the last issue of Impact, those of you who are, and have been, deeply involved with the seminary and institute program of the Church and who have contributed so much to it are seeing the beginning as well as the end of an era. A heavy responsibility is placed upon us all by the First Presidency's counsel in their letter of 30 January 1970 to the members of the Church concerning the importance of the seminaries and institutes in the educational plans of our young people. Yet this responsibility is also a tremendous opportunity to deepen and lengthen the influence of the gospel in the lives of Church members.*

*In joining with you to face this responsibility, my first response is to thank William E. Berrett and associates, who have made such a lasting contribution. I invite your candid counsel and cooperation in the challenge that lies ahead.*

N.A.M.



Neal A. Maxwell was appointed as Church Commissioner of Education by the First Presidency in June 1970. He was serving as executive vice-president of the University of Utah at the time of his appointment. He has been associated with the university since 1956, having served as assistant director of public relations, assistant to the president, dean of students, vice-president for planning and public affairs, and secretary to the board of regents.

An honorary doctor of laws degree was awarded Brother Maxwell by the University of Utah in 1969. He graduated from the same university with a degree in political science and later obtained his master's degree in the same discipline. He has written extensively on politics and government and for ten years moderated a weekly television program. He served as regional editor for the National Education Television Network and has authored two books—*A More Excellent Way*, and *For the Power Is in Them*.

Elder Maxwell has given extensive public service as general chairman of the Salt Lake Area United Fund, vice-president

of the Utah Symphony Orchestra board, president of the Milton Bennion Memorial Foundation, member of the advisory board of the Museum of Natural History, chairman of the Committee to Study Legislative Organization and Function of the Utah Legislature, and chairman Utah Constitutional Revision Commission.

Church service has not escaped his attention or devotion. He served as a missionary in Canada, bishop's counselor, bishop, member of the MIA general board, member of the Correlation Committee, and regional representative of the Twelve. He is married to the former Colleen Hinckley, and they are the parents of four children.

Two years of Brother Maxwell's life were spent serving with the U.S. Army in the Pacific area, following his graduation from Granite High School in 1944. He also spent two years with the Central Intelligence Agency and two years as legislative assistant to Senator Wallace F. Bennett. He received the Liberty Bell Award from the Utah State Bar Association in 1967 and Delta Gamma's Favorite Professor Award in 1966.

# Joe J. Christensen

*It is an unusual honor to serve you in this new assignment. I express my appreciation to President Berrett, President Taylor, and their co-workers for building a foundation on which the educational program may rise for years to come. It will be a privilege to serve with Brother Maxwell, the new Commissioner of Education. Under his leadership and assisted by each one engaged in this work, we should be able to continue onward and upward in one of the most important functions of the Church today. There is much yet to be done as the Church and our program become more internationalized.*

*May the Lord's blessings be with us as we work together in a spirit of unity and service. God bless us all to grasp an understanding of our mutual task and great potential as members of a most important team in the Lord's service.*

J.J.C.



Joe J. Christensen has been called from Mexico City, where he has served the past two months as mission president, to take over the reins of the seminary and institute program following his recent appointment as Associate Commissioner. Prior to his call as mission president, he served for eight years as director of the Salt Lake Institute of Religion at the University of Utah and for two years as the Salt Lake division coordinator for seminaries and institutes. He was director of the institute at the University of Idaho from 1960 to 1962 and at Washington State University from 1957 to 1960. He taught seminary in Provo and at Granite High School in Salt Lake City and served as an instructor at Brigham Young University.

Elder Christensen completed his work for his doctorate degree in 1960 at the Washington State University, where he was awarded his Ph.D. in counseling. His undergraduate work was done at Brigham Young University and Utah State University. Following his graduation from BYU, he spent two years as captain in the United States Air Force.

Church service has occupied a considerable portion of Brother Christensen's mature life. His missionary service was in Mexico and Central America, where he met the lady missionary who later became his wife. She is the former Barbara Kohler of Midway, Utah. They are the parents of six children—three boys and three girls. He has served as a bishop in a student ward at Moscow, Idaho, and as a high councilor in a student stake at the University of Utah. In addition, he has had many years of activity in the MIA.

Joe, as he is affectionately known by his associates in the Department of Seminaries and Institutes of Religion, was born in Banida, Idaho. He continues his interest in farming and spends some time each summer on his small farm in Banida. He acted as a merit badge counselor in the Salt Lake Council of the Boy Scouts of America. He served as president of the LDS Counselors Association, as a member of the Community Action Program, on Lions Club committees, and as an international board member of the LDS Student Association.

# DO YOU TEACH SCRIPTURES ?

*F. Wesley Orten  
Institute Director, Salt Lake City*

When some students from the high school stopped by one spring day to visit their ninth grade seminary teacher, one girl asked him, "What should we have learned in New Testament this year?" In a facetious way, the teacher answered that he did not know, for he was teaching the Book of Mormon. Then quickly he asked

what the problem was. She said they progressed no further during the year than the Sermon on the Mount in the book of Matthew.

"What did your teacher do the rest of the year?"

"Oh, he told missionary experiences and talked about social problems and dating," she replied. Then she said, "You know, last year we studied the Book of Mormon chapter by chapter, and I really felt that I had been there with the prophets who wrote it. When I completed the year, I knew the Book of Mormon. I don't know anything more about the New Testament than I did at the beginning of the school year."

President Joseph Fielding Smith has said:

*It is a requirement that is made of us, as members of this Church, to make ourselves familiar with that which the Lord has revealed, that we may not be led astray, for the Lord has said there are many spirits abroad in the land. Some are the spirits of men. Some are the spirits of devils; but he has given unto us his Spirit, if we will receive it, and that Spirit leads and directs in all truth. How are we going to walk in the truth if we do not know it? . . .*



The Lord is greatly pleased with his children when they devote their time and energies in study and reflection, with the desire to gain a perfect knowledge of these great principles and commandments, *for without a knowledge of them, and obedience to them, we cannot be saved.* (Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie [Salt Lake City: Bookcraft, 1954], 1:302, 303.)

Last year in one seminary 140 juniors “studied” the New Testament. The new course outline was given a maximum trial run. The concepts were written on the board with pictorials to clarify and to create interest. The objectives were added to the concept, one objective a day. Most of the handouts and worksheets were sent from the Department. Some extras locally prepared were also used. There were good discussions and student involvement throughout the year.

However, students did not acquire the knowledge they should have of the New Testament. On a reading chart listing all students’ names, only one-third indicated that they had read all the New Testament by year’s end. During the year students came to their teacher after reading three or four chapters to report they did not know what they had read. It was apparent that they needed some help on a regular basis if they were to understand the New Testament. The unit lessons alone could not accomplish this because the verses therein were often taken out of context to support a concept, and all verses used would not together total more than the book of Matthew.

The teacher felt that the students could be guided through the New Testament in such a way as to gain more knowledge and understanding than they would by studying the lessons alone.

Accordingly, students were assigned to read a chapter a day and to answer five questions a day on what they had read. During the first two weeks of school, the

five-question quiz was given each day, corrected, and discussed in class. As the quarter progressed, the number of quizzes was cut to two a week; and, since the students did not know on which days they would be tested, reading had to be kept up to date. The whole process took 5-8 minutes of class time.

After two or three weeks, students inquired if they could ask questions before the quiz. Very often some quiz questions would be answered before the quiz was given. This was a good motivational process. Usually, at least five minutes before the start of class, most students were in their chairs studying the chapter for the day.

Many variations of the above procedure could be used:

1. Giving quizzes on the reading before discussion, using easy questions
2. Giving quizzes after discussing the chapter, using questions of greater depth
3. Reading certain chapters together with no quiz
4. Giving the questions on handouts, with or without verse references, and/or 10-15 minute quizzes on a weekly basis
5. Using a circumstance in a chapter as a basis for role-playing before reading the chapter
6. Creating case studies which bring out the important idea or ideas in the chapter

Emphasis in studying the chapters was always on teaching doctrine and application. The attempt was always made to parallel a scriptural situation with a current one and to apply its principle in the lives of the students.

The general procedure was to discuss relevant items from several media—particularly newspaper clippings, which were then pinned on the board. The *Church News* was always reviewed on



Monday morning and special attention paid to the editorial. The chapter for the day was taken care of next, and the remainder of the class time was spent on the unit lesson.

A brief outline on the board with a discussion of the author's purpose and other pertinent information necessary for understanding was always given as introduction to each book of the New Testament.

It is recommended that each teacher compile a list of his own questions, for it is truly a great spiritual experience to spend an hour or more studying a chapter in the attempt to compose questions that get to the core of the message in that chapter. One teacher reported that he came from this experience having written a book of questions with the answers. He felt he had captured the message of the New Testament as though he had been there with the Savior. He experienced feelings of empathy he had never before felt. This

experience alone makes one better qualified to teach the gospel.

A student questionnaire revealed that the majority of the students preferred spending 5-10 minutes each day on a chapter from the scriptures and the remainder of the time on the unit lesson. It was really amazing to learn how many students were interested in knowing what each chapter contained.

Many variations in studying the scriptures can be used—the only limitation being the creativeness of the teacher. No doubt each teacher will want to vary his presentation from year to year, if only to keep a “growing edge.”

The important thing is that we give our students such direct experience with the scriptures that they will feel more than just slightly acquainted with them, so that they will not say, “I don't know anything more about the New Testament than I did at the beginning of the school year.”

# BEYOND THE SEMINARY DOOR

*Gerald Buhler  
Monroe Seminary Principal*



It had been a long three hours in the bus, and the conversation was quiet and subdued. As the boys sat in thoughtful anticipation of the game, one could feel the tension. We were just entering St. George and could see in the distance the temple of the Lord, bathed in beautiful, white light. Aglow, it ruled the night; and all eyes were drawn to it as someone blurted, "Man, that's quite a sight! I'll bet it's beautiful inside too, huh?"

The speaker was Jay, a big, rugged, usually foul-mouthed boy who had dropped out of seminary the year before. Since Jay had not lasted that first year, I was amazed when he came back his senior



year and wanted to enroll. I was even more amazed now to hear him speak reverently of the temple.

On the way home Jay again brought up the subject of the temple and worked the conversation around to the importance of religion and of living righteously so that one could be married in the temple. He expressed a desire to learn more about the gospel, but told how hard it was to attend Church regularly because of his inactive family and their demands upon his time. Both seminary teacher and student learned a lot that night; each gained an appreciation for the other's point of view.

I wish I could report that Jay is now active, that he honors his priesthood and is serving the Lord; but he is not. He still has problems he has not solved, but he seems closer to the solutions and is more teachable than before. Who knows what ten years will bring? I believe he will make it yet.

This boy with several others would not have been active in seminary if his teacher had not been involved in serving beyond the seminary walls.

A teacher's involvement in service outside the classroom reveals his sincerity about the principles he teaches, and the students more readily accept both him and what he teaches. The students are more cooperative, more communicative, if they feel the teacher is genuinely interested in them. Students want and need to see their instructor as a real person, struggling to follow in the Master's footsteps, not as a near-perfect, glorified dispenser of doctrine.

How to achieve a good rapport with students and build solid lines of communication becomes the No. 1 task of a seminary teacher, for faith grows in a climate of mutual trust and understanding. If we are to be effective in building the faith of our students, we must be willing to meet them outside our classrooms where they struggle

with the burdens of social pressure, the fear of not being accepted, the agony of defeat, and the urgency of temptation.

Speaking to his seminary teacher, a ballplayer once said, "I always check to see if you are in the crowd when we play ball." The same idea has been echoed by musicians, thespians, and dancers. All of them respond to our interest in them. They want to know whether we truly care or are merely mouthing platitudes. Of course, there are times when we cannot be there; but we can take the time to find what was done and how things went. Questions sincerely asked demonstrate genuine interest in students and their activities and help to strengthen the lines of communication.

Once students know you are sincerely interested in them and their success, both enrollment and involvement in seminary will increase. If you have the boys on your side, the girls will be there too; and, if you have the athletes and leaders with you, many of the unsure students will follow.

One of the best discussions about God and the plan of salvation that I ever had was in a dark school bus on a beautiful winter night coming home from a ball game. Boys who were reluctant to speak in the classroom were eager to talk and full of questions that night. They were a little hesitant at first—"Brother \_\_\_\_\_, what's going to happen? . . ."

"How about a guy who gets killed in a wreck? Where's he going to go?"

"Is there really a God?"

Finally, the real question came: "Yah, but how do you know?"

What a choice opportunity—a rare teaching moment, when the sharing of personal experiences and testimony touches the heartstrings! Oh, that they might come more often! Teaching moments can and do occur within the classroom, but more often they come in these informal discussions that occur when a group of students with mutual interests are together.

# HUSBAND AND WIFE RELATIONSHIP

*Karl S. Farnsworth  
Division Coordinator, California Southern*

*“And I, the Lord God, said unto mine Only Begotten, that it was not good that man should be alone; wherefore, I will make an help meet [suitable, appropriate, fitting] for him.” (Moses 3:18.)*

It had been a good morning. It was one of those rare days when everything not only went as scheduled, but seemingly surpassed even the “best laid plans of mice and men.” The devotionals had been superb—students well prepared in both mind and spirit. There had been no discipline problems. The students seemed more responsive and cooperative than at any other time of the year.

The day was a beautiful, clear, crisp day as only an autumn day can be in the valleys of the mountains. Brother “John” had begun to feel as if he were truly mastering the art of reaching souls. On this day life seemed beautiful, warm, and worthwhile. He was eagerly awaiting the close of the school day in anticipation of the proposed fishing trip with some of his colleagues at the high school across the street. Fly fishing in the fall of the year at his favorite spot occupied much of his

time—perhaps even too much—but after all, it was his favorite sport, a good method of relaxing from the pressures of his work, and he usually managed to outdo his fellow fishermen in both size and numbers. Subconsciously, if not consciously, he felt he was a success—in both teaching and his favorite hobby, fishing.

As he opened the lunch which his wife had prepared, he was surprised to see a letter resting atop the sandwiches; but he was not prepared for its contents, which shook him to his very core.

“John: Although I haven’t been able to talk to you, I suppose you have assumed I’m pretty upset with you. Heaven only knows how much I would like to be able to talk things over with you. But as always, I’m surrounded by ten innocent little eyes and ears that I love, and I don’t want to create a scene. So, I’m going to try to write you a note because I think it’s time you know how I feel.

“To get right to the point, I feel that I’ve had about all I can take when it comes to you and that fishing pole—and your lack of consideration for the rest of the family.



No, the fact that you went off yesterday and left me half crippled with an aching back, etc., etc., and a sick, cross baby and four other energetic and hungry kids who all wanted attention at once, and a million and one other things piled up to do, and then kept us waiting supper is not the whole thing that has upset me. It is just the straw that broke the camel's back.

"If only you knew the grief and worry and sorrow you've caused me the past month—and every fishing season! I think I've been reasonably patient and quiet with my thoughts, but there is just so much a person can take! Oh, I can hear you say that you really didn't want to go; that the other fellows asked you and you couldn't disappoint them; that a man needs a break once in a while.

"Have you ever stopped to think how many girls I've disappointed because I declined to join them in their sewing projects or bowling leagues? And how many times do I get a break? Or how many hours a week do I get out of the house?

"True, I'll grant you we need to get out and do these things more, and I pray

the time will soon come when we will be able to; but, while times are so hard, why can't we be reasonable and *considerate* of the rest of the family and of each other and spend our little money and time *doing things together*?

"How many times in the past six months have you taken the time to sit down and listen to your children—put them on your lap and ask them about their day, tell them a story, or play ball with them? No—I know—you 'haven't had time'; yet you have time for that fishing pole!

"You are gone early in the morning, come home late (except when you are going fishing), and put your nose behind the newspaper till supertime. Occasionally you take time from reading to yell at the kids or give them a spat, and then it's more of the same at the supper table and until they are put to bed. If you were my father, I'd have no reason to feel that you loved me; I'd feel that you just put up with me because you had to.

"I've been doing a lot of thinking. As you probably know, I got very little sleep last night for thinking and crying, crying and thinking, and just plain wishing I were dead most of the time. Enough said for now, but I mean everything I've said. I love you, John, but I can't tolerate some of the things you do; and there must be a change."

The lessons taught that morning might have been on the first principles of the gospel, or they might have been on the fruits of living the gospel in the home. Whatever the lesson title or content might have been, John realized that his teachings must have been "as sounding brass or a tinkling cymbal." The prophet's statement "No other success can compensate for failure in the home" had real and significant meaning for him at that time.

Dedication to the teaching profession does not require that one's wife and children be neglected. A teacher can devote himself fully to his assignment and still

find adequate time for his wife and children—if he wants to badly enough and will take the time to consider what his greatest role is here upon the earth.

Finding sufficient time to spend with one's family requires organization and careful planning. A wise teacher will share the pleasant experiences, but he will not burden his family with problems of the office. Those moments spent with the family should be of high quality; so leave the briefcase and the papers at the office and consider your wife and children when engaging in your personal pleasures and hobbies!

Homes are made permanent through love, and without love there is no home. Home life exerts considerable influence upon a teacher. In fact, the home life determines to a great extent the degree of success a teacher achieves or fails to achieve in the classroom.

President Brigham Young, speaking on the subject of the priesthood in the home, counseled:

*... Fathers and husbands, be affectionate and kind to those you preside over. The father should be full of kindness and endeavor to happyfy and cheer the mother, that her heart may be comforted and her affections un-impaired in her earthly protector, that her love for God and righteousness may vibrate throughout her whole being.* (John A. Widtsoe, comp. *Discourses of Brigham Young* [Salt Lake City: Deseret Book Co., 1946], pp. 198, 199.)

It has been said that it is more noble to give yourself completely to one individual than to labor diligently for the salvation of the masses. Stephen R. Covey notes that "a father could be terribly involved and dedicated to his work, to church and community projects and to many people's lives, yet not have a deep and meaningful relationship with his own wife. It would

certainly take more nobility of character, more humility, more patience and understanding for him to develop such a relationship with one person, his wife, than it would to give continued dedicated service to the many." (Stephen R. Covey, "Build Harmony in Your Family," from the series "How to Succeed With People," *Deseret News Church Section*, 7 March 1970.)

The teacher in the Church Schools, especially, should continue to court his wife. Such courting need not be expensive. The important fact to remember is that the husband and wife should be together frequently (try for one evening each week) to enjoy each other's company. The perceptive husband is sensitive to the drudgery of certain home chores. He does not feel it beneath his dignity to lend his wife a helping hand. He recognizes that she also needs time to relax after a busy day. Allowances should be made for the mother periodically to get away from the home as a break in her schedule. (See In-Service Training Folder "Home Responsibilities of the Teacher.")

The "Ten Commandments for the 20th Century Husband" (*Deseret News*, 6 June 1970, p. 16-B) give some excellent tips on how to maintain good husband-wife relationships or to improve them if needed. Three pertinent ones are:

1. Thou shalt put thy wife before thy mother, thy father, thy daughter, and thy son, for she is thy lifelong companion.
2. Forget not to say, "I love you." For even though thy love be constant, thy wife doth yearn to hear the words.
3. Remember that the approval of thy wife is worth more than the admiring glances of a hundred strangers. Cleave unto her and forsake all others. Perhaps the best and simplest advice on husband-wife relationships is given in the song "How to Handle a Woman" from the Broadway musical *Camelot*: Love her!

# A TEACHER IN HIS HOME

*Frank R. Walker  
District Coordinator, Vernal, Utah*

Each day we meet with our students to teach, inspire, challenge, and, hopefully, earn their respect and confidence. They usually speak highly of us and show respect for our judgment by coming to us with many of their serious problems. These are satisfying, ego-building experiences. But are recognition and attention true measures of a successful life?

President McKay will be remembered long for his saying, "No success can compensate for failure in the home." This challenge applies to the religious education teacher more than to many others. Although scriptures direct all believers to "be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12), we, in our unique professional roles, are special examples for our students. But are we examples in our own homes with our wives and children? Do we apply vital gospel truths in our relationships? Do we put into action the many great principles learned from our professional training? Do we let the full influence of our personalities be

felt at home? These things we must do if we are really to be successful.

The Proverbs record such a basic need, for we read, "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)



In their early years, our children need a father image. Let us look at the image we give them. It must not be a father too busy teaching other children to have time for his own. Nor can it be a father too tired, too worried, out too late, away too early, too impatient, or too busy to listen to problems or to hear a poem or a program. One of the statements often quoted by one mother to her children was, "We will find time to do the things we want most to do." The real question isn't days, hours, or minutes, but the importance placed upon the time we do spend with our family. We teach best and influence most when we relax and really enjoy each member of the family, when we emphasize the positive.

How faithfully are we following the living prophet's instructions regarding family home evenings? There is strength and unity for the whole family in this evening shared together. Serious gospel principles can be explored, testimonies can be borne, games can be played, fun and laughter enjoyed. Songs and programs can develop talent, self-confidence, and respect for others. Special assignments to family members can be interesting and surprising, especially those refreshments prepared by dad and the boys.

Playing together in the home is a must. Physical competition between father and sons brings them closer together in conversation and communication.

I remember the pride I had in my father's ability to outrun and outjump his sons and how hard we worked to outdo him. When that day came, the achievement in itself was not the important thing—it was the activity, the companionship over the years that brought father and sons closer together. We learned skills and techniques, we practiced and developed physically, and we bragged about our great dad.

One day a team of horses was hitched to a wagon, and I was careless in handling

it. Frightened by the noise of the old steam threshing machine, down through the grain field the horses ran. It was my dad who ran after them and caught that team. We could not afford to lose a good team and wagon, but more important than the team or the wagon was the way he took advantage of a teaching situation and instructed his thoughtless son on precautions he should take to avoid unnecessary accidents or tragedies in the future. There was no display of temper or rage. He taught his son a great lesson by example.

I am reminded of another Son and another Father. The Son often expressed admiration for the Father thus: "I do nothing of myself; but as my Father hath taught me. . . ." (John 8:28.) If we teachers are to teach our sons, we must be with them often enough so they can observe us; and we must be relaxed and patient enough to take advantage of some choice teaching situations. Perhaps we can help them avoid some great tragedy in their lives.



It has been said that "those who pray together stay together." It is also true that those who play together stay together and those who work together stay together. How dignified and honorable work can be! Our children must be taught its value. One man lamented, "When my children were small and couldn't really help, they wanted to help and were always in the way. But when they were big enough really to help, they were never around. I had all the work to do myself." When they were little, he was gruff and impatient and did not have time to tolerate them. Now that they are grown, there are no pleasant memories or experiences to tie them to him.

The Lord said to Adam, "In the sweat of thy face shalt thou eat bread." (Gen. 3:19.) This commandment was given to the man and not to the woman. This great fundamental principle is first taught in the home by the example of the father. It cannot be preached. It is an action teaching and must be demonstrated. After the demonstrations, it must be practiced by the father and the sons together over and over again and again. Children can learn the fundamental joy of work. But the job is not then done. There will have to be time provided for testing and correcting. "...the race is not to the swift, nor the battle to the strong...but time and chance happeneth to them all." (Eccles. 9:11.) Fathers, are you willing to give the time and patience to your family carefully and faithfully to establish work as a delightful and enduring principle in their lives?

A son said at the funeral of his father, "If our father had only once said he loved

us and appreciated what we did!" Another son said, "If dad had only recognized us for what we were! We could never do anything right." Our children are individuals. They are as different as the many students we have in our classes each day. If our children are to develop initiative, they must be encouraged to complete projects on their own; then they should be congratulated for their success.

Take time to act and allow for reactions. Leave the problems of the day at school, and do not carry the worries of home into the classroom.

Many more do's than don'ts will help to make us positive parents. Too often we have a tendency to order and command. Sit down now and honestly evaluate yourself. If you expect the children to help mother with the chores around the house, demonstrate how it is done. We teach obedience by example.

The Savior counseled, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." (Matt. 19:14.) If we are to build a kingdom of heaven on this earth with our family, we must practice building it now in the little kingdom with which God has blessed us. We are not dictators; we are priestly kings. We protect, guide, counsel each individual member of our kingdom with outstretched arms, with ears attuned to hear, and with hearts attuned to feel. We are slow to condemn and quick to commend. This is our great chance. "No success can compensate for failure in the home."

Brethren, we must not fail.

# "DADDY, ARE YOU LISTENING TO ME?"

*Dee W. Hadley  
Institute Director, Santa Barbara*

Not long ago I was reading the paper when my five-year-old came up and began talking to me about a problem. I tried to listen to her while I continued to read. Finally, after having repeated herself a couple of times, she pushed the paper away and said, "Daddy, are you listening to me?" It suddenly dawned on me that I had considered my daughter and what she had to say to be of so little value as not to be worthy of my attention. Too often for most of us, our intimates, who need and deserve our help most, receive it least.

We occasionally observe seminary and institute personnel who are extremely successful in their relationships with students, but who seem completely inept at communicating with their own children. The unique relationship we have with our children is part of the problem. With our children our intimate and emotional involvement is so great that it sometimes has a negative influence. We see them as a reflection of ourselves and therefore demand a perfection of them which we do not expect from others. We want them to be at their best 100 percent of the time. Because of this, we become less patient and less objective with them.

Often, in our relationships with others, we ascribe to them motives they do not really have. In our understanding of ourselves, we are always able to find a ratio-

nale for our behavior, no matter how irrational it may be. We seldom allow others that same privilege. In fact, we often view their actions with suspicion. Since we expect a better performance from our own children than from others, we sometimes overemphasize their weaknesses and failures to prod and goad them toward improvement.

Another problem concerns the vitally important need that all humans have to receive approval from others. The status we gain for counseling at work or participating in the community is not forthcoming from time spent with our own children. It is therefore easier to neglect them in favor of the more self-rewarding experiences.

Many of us continue to practice the "get even" cycle in order to protect what we consider our right to respect. We discipline our child, and he strikes back to defend his right of self-expression. We then discipline him for striking back, and so we continue until we have beaten him into submission. This kind of kindergarten behavior can be expected from a five-year-old, but it certainly should not come from a loving parent.

All too often we operate in a negative atmosphere which will obviously affect our children. There is a tendency to control children and mold their behavior through negative reinforcement. Parents fre-

quently are more concerned about keeping a clean house and providing fancy furnishings to impress others than in establishing a positive, loving, comfortable atmosphere that will help their children grow.

Then, of course, there is the problem of using our children as a release mechanism for our tensions. You have no doubt seen the father who comes home upset about something over which he has no control and punishes a child for some trivial thing in an unconscious effort to relieve his tensions.

Last week a mother and her daughter came to my office for some counsel. The young girl had begun taking drugs and had turned to her mother for help. Together they decided to seek counseling. I soon became aware of how deeply the girl loved and trusted her mother. Our desire, of course, is to rear children who would love and live gospel principles. We also hope to have the kind of relationship this mother has with her daughter. Love, concern, and a good example exhibited by parents will greatly increase the chances for an erring child to return to the fold.

If we parents are to enjoy a positive relationship with our children, we must work to develop a good rapport. We must create an atmosphere of love, understanding, and friendship. We frequently expect our children to act at home as though they are being judged by the whole world. The home then becomes a prison to be escaped. If a child cannot express his real feelings at home, he will look elsewhere for this self-expression. President McKay once said: "A child has the right to feel that in his home he has a place of refuge, a place of protection from the dangers and evils of the outside world. Family unity and integrity are necessary to supply this need." (Llewelyn R. McKay, *Home Memories of President David O. McKay* [Salt Lake City: Deseret Book Company, 1956], p. 198.)

A child has the right to expect the same trust and respect we give to a student. Children have the right to parents with the kind of charity Paul described in his epistle to the Corinthians. (1 Cor. 13.) Our treatment of our children often lacks integrity and humanity. One of the sad things observed in the recent riots at the University of California at Santa Barbara was man's inhumanity to man; yet far too often we treat our children with little understanding or compassion.

Vital to our relationship with our children is our own emotional maturity. As we become more mature in the gospel and practice its principles in daily life, our example should have obvious effects on our children. "I'd rather see a sermon than hear one any day."

One needs to learn to listen. That seems easy enough; but for most of us, when an issue is emotionally charged, we are busy thinking up our defense rather than trying to listen to what is being said. Listening doesn't mean just hearing the words, but detecting the feeling. A good practice is to repeat what has been said in different words before the rebuttal. Sometimes silence is golden, and saying more only makes things worse.

Probably our biggest problem is giving our children the time they are entitled to receive. We often allow some time to help them with their homework or take part in some activity we have planned. Seldom do we allow them the privilege of deciding how our time together will be spent. Each child needs some time with his father alone, when he can discuss things close to the heart, can share happy experiences. Finally, we must remember that quality of time spent with our family is more important than quantity. To be at home reading the paper, preparing a lesson, or watching television is not quality time.

"Daddy, are you listening to me?"

# WALK BESIDE ME

*Nevada Best*

*Wife of Stanley E. Best, Acting Division Coordinator, Eastern Utah*



*"Wives, you have two husbands; one whom God created, the other whom you create." (Ernest M. Ligon and Leona Smith, *The Marriage Climate* [St. Louis: The Bethany Press, 1963], p. 21.)*

What is a wife? The dictionary says a wife is a married woman. In my opinion that is an unimaginative, flat, dull statement. I like this image better:

I love him so.  
I thought he'd never ask me  
But he did,  
And do you know?  
We are wed and life is just begun.  
When he bids  
I come on winged feet to answer  
Every call.  
I love him so.  
Without him, life would be  
No life at all.

This tells me she is a wife. She loves her husband, wants to please him, wants to be of service to him. Without him her life would be empty. Jeremy Taylor wrote: "A good wife is heaven's last, best gift to man. A wife is essential to great longevity: she is the receptacle of half man's cares and two-thirds of his ill humor."

President Harvey Taylor once said that "a church teacher will never be able to go into a classroom with the proper spirit and attitude if he leaves after a disagreement with his mate." With this statement in mind, let us consider the role of the wife in the home.

A good wife is never content with a dirty house. Cleanliness is next to godliness. This does not mean it can never be cluttered. There is a difference between clutter and dirt. Clutter can and should be quickly taken care of as the day draws to a close. One wife said that just before it is time for her husband to come home, she and the children go quickly through the house, picking up the clutter. Then they all clean up, ready to welcome dad, to spend some time with him. This extra effort demonstrates appreciation for husband and father and pays dividends in family solidarity.

To run a home on a close budget is not always easy—there are always unexpected bills. If a wife wants to discourage her husband completely, she has only to keep harping on how much money their friends

are making. She will add to his happiness if she will help him stretch the money, looking forward to the time when things will be better. The role of the wife is not to accept poverty, but to know that nice things will come along with proper planning. It may take a little longer, but she will appreciate much more the things for which she and her family have planned and worked together.

Your husband is in contact with people all day long. How does he look when he leaves for school? How does he smell? How long has it been since his suit was cleaned—or replaced? Are his shirt collars frayed? Do his ties match his suits? Are his shoes freshly shined? Does he need new ones? Is his breath kissing-sweet? The teacher from way back always wore the same gray suit—shiny in the back and elbows, baggy in the knees—and always needed a haircut. Don't let your husband be like that. Teachers need to be the sharpest-looking people their students will meet all day. This is a must if our young people are to learn to look like Latter-day Saints. They must have an example they want to follow.

The social aspects of a teacher's role must be considered. One sister had the student officers over for a taco party, and it started the school year off with a bang. Remember, you don't have to spend a lot of money to have an enjoyable evening.

What is the role of the wife in the classroom? Most wives feel that the Department of Seminaries and Institutes of Religion hired their husbands to do the teaching and that they should seldom appear in the classroom, especially in a teaching situation. On the other hand, some wives have come into the classroom and helped with some special lesson like dating or temple marriage. One seminary wife took a group of girls into her home and talked to them about chastity because of a special problem of which she became aware. Many wives have talents which can be shared in the

classroom occasionally—singing, playing a musical instrument, giving readings. Some wives have substituted for their sick husbands. Many a good teaching idea has been suggested by a wife, or she might give her reaction to something new her husband wants to try. She can suggest ideas for bulletin boards and keep him posted on current articles he has not read. She can file as she reads—not only articles, but pictures, anecdotes, and stories.

A wife cannot overlook her role as a mother. She has to be a tremendous help in assisting the children to live the gospel dad teaches. Kids will be kids and should be allowed that privilege, but there is a difference in the attitudes and conduct of children who have been properly taught and those who have not. Those properly taught will have the habit of good manners, neatness, and cleanliness, as well as an instinct for doing what's right. Remember, the way children look and act reflects on the parents.

A good wife supports her husband in all his righteous endeavors. She has a sympathetic ear and an understanding heart. Like an expert gardener, she knows when to prune and when to leave alone; but her love is constant.

Most women try to be aware of all facets of their complex role in the home. Recently Dr. Norman Vincent Peale suggested that some words are related to vital principles, the application of which brings self-improvement. Some of the words are as follows:

**WANT**—Want a better life; want to do a good job.

**LOOK**—Look squarely at your problems, look for the right solutions; look for opportunities.

**WORK**—Good, hard, constructive work is a blessing.

**LOVE**—We do things out of our love for others that we would never do for money. Love makes us less selfish.

**PRAY**—Everybody needs the inner

strength that comes through prayer.

**GIVE**— Give yourself.

Emerson said that “the only gift is a portion of thyself.” We give of ourselves when we give gifts of the heart—love, kindness, sympathy; of the mind—ideas, ideals, plans; of words—encouragement, inspiration, guidance; of the spirit—prayer, aspiration, faith. We should give our community a good man and our country a loyal citizen.

Church leaders have reminded women of their responsibilities and have given counsel to help them achieve success in their roles. Dr. John A. Widtsoe said, “The place of woman in the Church is to walk beside the man, not in front of him nor behind him.” (John A. Widtsoe, *Evidences and Reconciliations* [Salt Lake City: Bookcraft, Inc., 1960], 3 vol. ed., p. 305.)

President Joseph F. Smith gave the following counsel:

*Perhaps your sphere may be in the household; if so, let every member feel that you are indispensable to the comfort of home, by your good works and your love and patience. . . . Fix in your minds noble thoughts, cultivate elevated themes, let your aims and aspirations be high. . . . Seek to be educated in the highest meaning of the term; get the most possible service out of your time, your body and brains. . . .* (Joseph F. Smith, *Gospel Doctrine* [Salt Lake City: Deseret Book Co., 1956], p. 351.)

“Wives, you have two husbands; one whom God created, the other whom you create.” What you see in your husband is the most important determiner there is in marriage. Therefore, look for the good and encourage him to play the best roles he can. Treat a husband as he is, and he will remain as he is. Treat him as he should be, and he will strive to become the perfect man you thought you married.

# A PERSONAL RELATIONSHIP- APPLICATION APPROACH TO THE SCRIPTURES

Wayne R. Boothe  
*Spanish Fork Seminary Teacher*

*"... I did liken all scriptures unto us, that it might be for our profit and learning." (1 Nephi 19:23.)*

The scriptures have been specially prepared and preserved to help men face the problems of their day. As we meditate on the experience of the past, the scriptures help us learn facts; we need to study the scriptures in such a way that we are motivated to live more righteously. There must be an actual application and internalization of gospel truths if our testimonies are to grow strong.

When students strive to become aware of the truths taught in the scriptures and to use them for their betterment, the Holy Spirit gives them understanding of the things of God. The application of those truths increases their power to become more like him.

Explanation of an effective method used to help students respond more readily to gospel principles found in the scriptures

follows. Institute students were requested to use a three-dimensional approach in their study of the scriptures. First they extracted the most important facts from the reading assignment, which gave understanding of the context as well as of the teachings. Students were requested to write the facts in statement form and illustrate them with simple pictures.

The second dimension required students to look for relationships similar to those in their own lives and present environment. Whenever they could see a condition, experience, or teaching that could be compared with or applied to a modern circumstance or experience, they were to mark it with an asterisk (\*). After having completed the marking, students were asked to write a brief paragraph on any two of the selected scriptural references which they felt showed a relationship to their own environment or problems.

It was discovered that most students were able to make a number of personal

applications which provided growing insightful experiences. The following are extracts from students' feelings about their experiences:

1. . . .if I become sure of myself and let down my guard, if I stop listening to the teachings of God's prophets, or if I don't take advantage of opportunities to grow, I, too, could fall. If I let myself get into wrong situations, feeling that I am strong enough to withstand them, I, too, could fall. (See Alma 31:8, 9.)

2. In Alma 30 I am reminded of how I felt and thought upon my first scanty encounters with the Church. My girl friend was LDS, and I couldn't understand how anyone could know anything with absolute certainty. All my previous knowledge led me to think the entire world and all it contained was purely relative. . . . I longed, finally, to know the answer to the quest of all philosophers—what is true? I've found it. I now know of things which are true, things I could never deny.

3. Imagine Christ conversing with God! Just the thought sends a tingle through me, because each of us has the opportunity to open his heart to God as Christ did. (See 3 Nephi 17.)



4. When I read this account, I feel more a spirit of this book than ever before. . . . To have Jesus kneel down and pray *for you* to the Father! It's hard to comprehend what beautiful things they must have felt and heard and seen that day. . . . It makes my heart burn. But my love and faith have grown so much in the last year. I want to spend my whole life in His service to show Him how grateful I am and how great my love is and my desire to again be with Him.

5. Tears came to my eyes as I thought of the Savior, the perfect man, weeping for his people and blessing the children. What a man and what an example to admire and to honor and follow!

On occasion, students were divided into small groups to read aloud each other's expressed ideas. Students were often touched and pleased with this experience, and they sincerely appreciated how their peers grasped significant insights.

The third dimension of applying those character traits of which they had become aware was then introduced to the students. Each part in this three-dimensional process—extracting important facts, looking for teachings and experiences which relate to self and environment, and applying gospel truths—has a function. As facts are extracted, the foundation necessary to internalize is provided. As experiences and teachings are related to students' lives, a channel is prepared for the Spirit of the Lord to bless with inspiration so that the scriptures can be related to the development of qualities of character needed. As students are schooled to sense this personal relationship in scriptural studies, there is more likelihood they will apply the gospel teachings to their lives.

Teachers engaged in gospel instruction need to develop more experience-opportunities that will send our youth to the scriptures with an awakened consciousness that scriptures are a means to help us solve present problems.

# COMMUNICATION: A NATURAL APPROACH

*DeVaughn C. Petersen*  
*San Bernardino Institute Director*

"I was sorry to hear of your mom's illness, Jane. How long does the doctor say she will be in the hospital? By the way, which room is she in? I'd like to drop in and say hello."

"Would you mind picking me up at the VW dealers on your way to school tomorrow, Leon? I have to leave my car to have some work done on it."

Questions are natural approaches to commonplace situations. They create a basis for mutual interest, respect, and trust between the teacher and the student. Since a teacher must establish a basis for communication, he must make the initial approach to the student. This approach, as has been described in the above illustrations, must be natural, warm, and sincere. If it is otherwise, communication may never be established.

Although there must be time reserved for wife and family, any teacher who feels that his work is limited to a standard work-day will not achieve the most in his relationships with his students; and, even more important, he will be less inclined to establish a relationship with those not enrolled in his classes. If a teacher does not budget time to become involved with his students in experiences outside the classroom, he may find it more difficult to be effective in the lives of his students. The following are practical suggestions which may assist a genuinely concerned teacher to understand

and help his students.

Occasionally, a young man asks a seminary or institute teacher to accompany him on his initial visit to the temple, especially if he has no one else close to him to help make this experience a memorable one. Also, young couples planning a temple marriage often invite a teacher to attend the marriage ceremony. These invitations provide excellent opportunities for close association and communication.

A young man or woman who is involved in an athletic contest, a play, a musical production, or a concert appreciates the teacher's attendance at these activities. Involvement of this nature certainly lays a fine groundwork for communication.

It takes time and effort to correspond with servicemen and missionaries; but letters not only help to encourage these young people in their responsibilities, they also serve to solidify personal relationships and foster communication which might be helpful both now and in the years to come.

The teacher can establish a better rapport with his students if they realize they are welcome in the teacher's home. Certainly, the family or home atmosphere can do much to encourage communicative association between teacher and student.

Opportunities to chaperon dances or parties or to help sponsor some short trips are occasions when the teacher may be-

come better acquainted with timid students or with those who might be trying his patience in the classroom.

It is sometimes necessary to go on errands—purchase materials, drop things off at places of business—and this affords a good opportunity to invite a particular person to take an hour or so and make the trip with the teacher.

Questions put directly to students under circumstances such as those illustrated are often answered openly and, in most cases, are followed by a flow of information volunteered by them, if the interest which prompted the question is sincere. It is from such experiences that a climate is established in which these students feel free to discuss with the teacher problems which disturb or disrupt their lives.

One of the continuously pressing problems which almost always evades solution is what to do with the shy, retiring student who does not relate to the teacher or to the students either in or out of the classroom. A teacher must, of course, use his innate capabilities to handle individual situations; but there are some general suggestions which could produce results. Committee work is a situation teachers can provide which will involve these students. Enlisting the help of responsible and mature students to involve their less expressive classmates is helpful. Discover subjects about which these reserved students are knowledgeable and involve them in discussions by directing questions to them. One of the most successful approaches, however, is to promote a personal relationship in which the student is personally invited to participate in many things, from a social to a presentation in sacrament meeting or in class.

In all the suggestions which have been presented here, there is an overlying concept to remember—that one should be careful not to moralize or force counsel on

those with whom he has initiated the conversation. If confidence and trust are communicated through personal relationship, students will seek the advice or help they need.

Sometimes teachers fail in their relationships with students because of their inflexibility. A teacher should budget his time, but the schedule should be flexible enough to accommodate many opportunities for teaching moments and communication with students and associates. Patience to listen is also an essential art in building successful relationships with students.

When a teacher demonstrates interest in a student, his efforts are often rewarded. Recently, a young man said that if his teacher had not come out to the parking



lot and invited him into the institute, he would never have become involved in the program. He admitted he was shy and lacked the courage to do it on his own.

An attempt has been made in this article to point out the importance of establishing a base for rich relationships between student and teacher in which a student may feel free to discuss those irritating problems which become a part of his growing life. It is maintained that this base is best cultivated outside the classroom, that it would be wise to take advantage of and create opportunities for meaningful communication between student and teacher.

# TOLERANCE VS. EXACTNESS

*Phillip D. Anderson*  
*Sabbatical, BYU*

The institute instructor had finally succeeded in getting John to come to his office so that they could get acquainted and talk about the institute of religion. For two years or more John had resisted any attempts by the institute personnel to bring him into contact with classes and activities.

John sat across the desk from the instructor noticeably uneasy, prepared to resist once again the anticipated "pitch" for the institute programs. The conversation began with questions about John and his family. As they talked, it was discovered that John's parents were inactive in the Church, as were his brothers. John had been inactive for several years. His explanation for this inactivity was that he could see no sense in identifying with a church or religion which was so obviously biased and narrow-minded. "The Mormon religion," he declared, "is self-righteous."

At a request for further clarification of his point of view, he explained that as far as he was aware, no other religion was so

narrow as to claim to be the only true religion, and certainly most religions on the earth would never claim to be the ultimate means of salvation.

John had studied some other religions, including the philosophies of Zen-Buddhism and transcendentalism. He was looking for a religion which would allow him to be free to think, feel, and act pretty much as he wanted. He wanted a philosophy of life that was not restrictive. "Mormonism is not for me," he said. "It would make me too intolerant."

This statement was the summation of John's defense of his inactivity in the Church. He wanted no rules, no regulations, no standards, no claims of ultimate authority, no single source of salvation; all this was too binding, too narrow, and too intolerant.

They talked for some time, but John was immovable in his position; and, although they parted as friends, the instructor had not been successful in persuading him to examine fully the potential



of his discarded religion.

John's position, the teacher determined, would be the subject of his discussion at the next meeting of the Religious Problems class in the institute.

John had accused Mormons of being intolerant; so the instructor began preparing for class by doing some research on the meaning of tolerance. He found that tolerance could be briefly defined as an allowance for differences or deviations from a set standard or given position.

In the field of mechanics, tolerances are allowed in plans and specifications because exactness in weighing or measuring is usually difficult, if not impossible, to achieve.

In the area of human relations, the term tolerance implies a willingness to be somewhat accepting, or at least understanding of beliefs, practices, or habits which differ from one's own predetermined standards of behavior.

As the teacher again thought about his discussion with John, he was reminded that acceptance of another's belief or way of life, allowing another to do his own thing, and tolerance for various forms of behavior and thought are popular philosophies of our day. Many are crusading loud and long

for the individual right to be different in any way one may choose.

At the same time, the Church of Jesus Christ sets forth some rather exacting standards of behavior. The more one is committed to being a "good Mormon," the less one chooses to deviate from gospel standards. Indeed, Christ admonished man to become perfect. (See Matt. 5:48.) Perfection must be understood as an extremely high degree of exactness, with little or no deviation from the standard.

It is fairly obvious that seeking a high degree of exactness in personal living in a world which has generally adopted a high degree of tolerance in thought and behavior often brings the young Latter-day Saint into confrontation with his non-member peers on the college campuses, and with the popular beliefs and practices of our revolutionary times. A few Latter-day Saint young people question the need for such strict standards as the Church has traditionally taught. Occasionally some, like John, will express the belief that Mormons and the Church are really not very tolerant.

What is tolerance in the gospel context? How tolerant should the true Christian be? And, granted that one should be

somewhat tolerant, in what areas or ways should tolerance be allowed?

In the discussion which took place in class with a large group of college-age youth, it was determined that the examples of tolerance and exactness as demonstrated in the life and teachings of Jesus Christ would be taken as a guide in an attempt to answer such questions.

It was discovered that the tolerance of Jesus Christ is exemplified in his love and acceptance of every individual.

*Behold, hath the Lord commanded any that they should not partake of his goodness? Behold I say unto you, nay; but all men are privileged the one like unto the other, and none are forbidden. . . .*

*. . . and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile. (2 Nephi 26:28, 33.)*

However, though all men are invited to come and partake of the goodness of Christ, the Master teaches a very exacting means of obtaining that goal. The path to Christ begins with a "strait gate" and continues on a "narrow way." (See Matthew 7:14.) And although none are denied the opportunity to come into his presence, the Lord reminds us that "I the Lord cannot look upon sin with the least degree of allowance." (D&C 1:31.)

Not the "least degree of allowance" means precisely *no tolerance* for sin. The scriptures indicate that Jesus demonstrates great tolerance for the individual but allows little or no tolerance for evil acts which the individual may commit.

Thus it appears that Christian tolerance does not require one to be accepting or approving of all types of deviation. A person may be tolerant and at the same time keep in mind some things he simply will not personally approve or allow. Lack

of tolerance is demonstrated most often, not when one takes a firm stand, but when one is guilty of rejecting the individual rather than rejecting the individual's standards or behavior.

The class explored these concepts further and found the relationship between tolerance and exactness exemplified in other scriptures. The eleventh Article of Faith found in the Pearl of Great Price states:

*We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.*

It is doubtful that a statement of greater tolerance for another's form of worship and beliefs could be found. On the other hand, the Lord, in speaking to Joseph Smith about these other forms of worship and belief, declared:

*. . . they were all wrong . . . that all their creeds were an abomination in his sight; that those professors were all corrupt; that; "they draw near to me with their lips, but their hearts are far from me, they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof." (Joseph Smith 2:19.)*

Tolerance allowed the Prophet to say, "you may worship how, where, or what you may," but exactness required him to declare, "You are wrong."

Thus we see again that the Lord allows tolerances for people, their ideas, and feelings, but will permit no tolerance with eternal principles and gospel standards. This should be a guideline for Latter-day Saints. If one can be loving, understanding, and accepting of others while never compromising his own standards and principles, he would be living up to both the *tolerance* and the *exactness* of the Master.

The goodness of God to all men was

declared by Jesus in the Sermon on the Mount.

*... for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. (Matt. 5:45.)*

Although Jesus loved all men, he was not open-minded about all things. He condemned error, no matter where he found it—among the rulers, with the people, or in the Quorum of Twelve which he had chosen. On occasion Peter received as strong a rebuke from the Master as did the Pharisees. With Christ some things were known to be right and some things known to be wrong; and, with all his energy and power, he preached the one and condemned the other.

Jesus said, "... Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21.) If we were to exhibit *tolerance* in the things we "render unto Caesar" (our relationship with the world and our fellowmen), and *exactness* in the things we "render unto God" (our religious commitment), then we would be in the happy condition of "every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God." (D&C 82:19.)

As the class discussion progressed, it was found important to note that "tolerance" can be a meaningful term only when there is a concept or standard of "exactness," since tolerance is defined as an allowable deviation from an exact measurement or set standard. Occasionally one is heard to say that he takes no stand on cer-

tain issues or beliefs, and he therefore claims to be very tolerant. Obviously this, according to the definition, is not tolerance. It may be called open-mindedness, indifference, lack of involvement, or something else; but it is not, in the strict sense of the word, tolerance.

For example, it would be meaningless in mechanics to speak of tolerance unless the desired exact diameter, length, degree, etc., were also specified. Thus the diameter of a cylinder to be constructed may be specified as 12 inches  $\pm$ , indicating the tolerance (allowable error) on either side of the exact desirable diameter.

The same principle may be applied to the field of human relations. Therefore, when one takes a position or sets a standard, he is not being intolerant; he is actually taking the necessary action required to demonstrate tolerance. After one declares where he stands, then his tolerance for others' positions can be seen and measured.

As the discussion in the Religious Problems class neared the end, students came to the conclusion that there was no need to compromise personal principles or standards in order to demonstrate love, goodness, and tolerance toward others.

Their friend John had not understood that Mormonism, because of its exacting principles, places its members in an ideal position from which tolerance can be practiced and demonstrated. In fact, the "narrowness" of Jesus with regard to eternal principles and standards makes his "breadth" of love and compassion for those who do not keep the law even more impressive.

# DEVELOPING THE QUALITY OF LOVE

Garth P. Monson  
Institute Director, Ephraim, Utah

*"If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing toward God in principle, we are going from Him and drawing towards the devil." (Joseph Smith, DHC 4:588.)*

Among the great characteristics of God is love. This quality is of such importance and dominance in God's personality that one may say that God is love. John expressed this idea as, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love." (1 John 4:7, 8.)

This noble quality of God's character is attainable to some degree by his children if they are willing to pay the price of time and effort necessary to achieve it. Like other admirable qualities, its perfection does not come easily. Perhaps it might be likened to developing skill in art or music. After completing a very successful concert, a famous pianist was asked by an admirer, "How can I learn to play the piano as you do?"

The noted artist turned to his admirer and replied, "If you are willing to practice

eight hours a day, seven days a week, for the rest of your life, I am sure that you can learn to play the piano as well as I."

Merely pointing out that the Lord has this characteristic, therefore, is not usually sufficient motivation to call forth adequate energy and determination to produce favorable achievement, but the commandments and example of the Lord do constitute one aspect of one's reason for developing love. There is another reason why love is of such great importance and worth to mankind. To love and to be loved are basic needs of human beings—in fact, they may well be the greatest needs that man has. We all want to be loved and wanted, to feel secure, to feel accepted, to feel that we belong. All this is good, but there is a pitfall in this desire which often leads to evil and unhappiness. When this need to love and be loved is used unwisely, when individuals sacrifice other good things in life to be accepted, when they sacrifice home and Church standards, and when they give up nearly everything worthwhile in life or yield to temptation and go to extreme measures, the pitfall has entrapped its victim; and much damage may be done.

How can we help these young people avoid the pitfalls of the need for love? First, we must teach them of the deep love God has for us, his children. He gave us the world, our lives, an opportunity to be like him. There was no selfish motive in the giving of these gifts. God's love is pure, unselfish, deep, constant, and uplifting.



Next, we must warn the students against the extreme counterfeits of love. Help them to recognize some characteristics of so-called loving behavior which is not loving at all. He who professes to love but is motivated by selfishness offers only a counterfeit which, far from uplifting, can ultimately hurt and destroy.

Thirdly, many students need help in overcoming their fears and anxieties, their feelings of inadequacy, and their lack of self-worth so that they can reach out to others and become loving persons. A very fine book which discusses a person's ability to love is *What You Bring to Marriage* by Dr. Kenneth L. Cannon. According to Dr. Cannon, the following characteristics tend to be associated with a low ability to love:

1. aloofness—individuals who have few or no friends, who tend to be withdrawn.
2. to feel that no one cares or understands
3. excessive ambition—in the extreme

4. strong desire to be a perfectionist—wants to be perfect but demonstrates extreme lack of tolerance for the follies and shortcomings of others
5. the inability to say no—a person driven with a compulsive desire to please everybody, mostly out of fear of rejection
6. excessive self-love or self-absorption

(See Kenneth L. Cannon, *What You Bring to Marriage* [Provo, Brigham Young University Press, 1967], pp. 9, 10.) When a teacher finds a student with some of the above characteristics, he could work with the student to get him to see that such problems can be overcome and that he can relate to others in a warm, acceptable way.

Another way in which we can help our students is to explain the intricacies of emotional dishonesty, of which so many of us are guilty. For some reason we feel that if we throw up a facade, people will like the pseudo-front more than the genuine one. When a person feels insecure and afraid to let people see him as he really is, he thinks, "They will not accept me if I let them get to know me." That person needs to know that others can love him as he is, not for what he is pretending to be.

The author has found in his years of counseling that one of the greatest needs that young people have is the need to find their real selves. Emotional dishonesty—concealing our real selves in a pseudo-world of facade, pretense, and denial—is a major cause of losing our self-awareness. If we can help a student reach the maturity of being emotionally honest, then he can relate closely to others. He realizes he can be a happy, cooperative person—indeed, a loving person.

"If you wish to go where God is, you must be like God or possess the principles which God possesses. . . ." It is hard for one to teach that which he does not live. May the Lord help us to love as God loves and be shining examples for our students to follow.

# CHALLENGING THE INTELLECTUAL STUDENT

*Wynn W. Call*  
*Tempe Institute Instructor*

One of the greatest challenges we have as teachers in the seminaries and institutes of the Church is to motivate the intellectually bright student so that his religious

knowledge and faith keep up with his secular learning. Tempo of movement through many seminary courses is too slow for the more capable students because teachers



have the difficult task of motivating and teaching the nonintellectually-inclined student as well as the interested student in the same class, at the same time.

In trying to solve the problem of challenging intellectually capable students to develop to their full potential in the gospel, some teachers have found a group method of teaching to be effective. In this method students are grouped into special classes based on accumulated academic grade point average; then they are assigned to small learning groups of four or five students. There seem to be some valid reasons for and advantages in this type of grouping.

The use of groups for the purpose of gaining knowledge and understanding of life and its processes dates back to many early, well-known teachers. Socrates often taught his students in groups, and Jesus Christ taught both small and large groups the essentials of his gospel and the meaning of his mission. Moses called groups of people together for the purpose of instruction. In later years, when universities were established, students were brought together to function as groups while being taught the disciplines of subject matter at hand.

In order for a teacher to use groups effectively in the classroom, there are certain basic things he should know. He should have a good knowledge of group processes and the many different functions of a group in the learning process.

One should also have some sound basis for the formation of groups. Intellectual capacity has been used as one basis for setting them up. The reason that intellectual capacity and ability to learn has been used in forming groups is that attitudes toward learning tend to be similar in groups where students have similar mental ability. Average achievers actually appear to have the most positive attitude toward learning, while the high and low achievers had similar scores. (See "Learning Groups Are

Seldom Seen: A Project Report," *Education Leadership*, Dec. 1963, p. 197.) In many classes students who lack either the ability or the desire to express themselves restrain others from expressing themselves. The bright student hesitates to speak out and be thought too intellectual. Often the students in the lower or middle range of intellectual ability set the class standards. These are important reasons which make it advisable to group students according to ability.

One problem of the intellectually bright student is keeping the proper perspective about himself and life in general. When he is put in a small group with peers of comparable ability, he has the opportunity to discuss his ideas and thoughts with other young people on the same intellectual level. There are many areas in which these students can help one another in the small-group situation. Leland P. Bradford has suggested the following:

*Today the question of personal identity has taken on terrifying significance for many people. Who am I? cannot be answered alone. As individuals become members of healthy groups, help steer and improve a group, and receive acceptance and influence for personal improvement from a group, they have helped themselves to resolve the question of personal identity, as well as grown in ability to work more effectively with others. . . .*

*Research and experience indicate that mature, healthy groups stress the increase of individual differences and encouragement of individual growth; they respect and accept the individual. . . .*

### Ability to Help Others

*Caring behavior needs encouragement. The ability to accept others, to care for them, and responsibly and effectively to give help, particularly on a peer level, enriches the caring individual, builds warmer and more effective human relationships, and makes it easier to receive help, in turn, without developing dependency. . . .*

## Emotional and Intellectual Learning

*Intellectual and emotional learning need to proceed together. The individual who grows intellectually but remains immature emotionally may be as ill-equipped for the problems of living as the person whose intellectual growth is slowed. . . .*

### Values

*Acceptance of others, caring for others, concern for the rights of others, the discussions of common problems, the development of shared goals, and participation in joint problem-solving are only a few of the democratic values needing to be taught and learned.*

*Values such as these are most easily learned through the shared experiences of the class group, and are best learned not from imposition by the teacher but experimentally from the trials and tribulations of the class groups as the values are diagnosed openly by all. (Leland P. Bradford, "Developing Potentialities through Class Groups," *Teacher's College Records* 61 [May 1960]: 448-450.)*

One of the main purposes of the seminary program is teaching the proper values

to our students. This is more easily achieved when students with similar abilities, attitudes, and problems are grouped together. Often a student will accept and learn the concepts we are trying to teach if he sees that his own peers feel these values apply in their lives.

Some teachers and administrators fear that when groups are allowed to share a major part of the teaching of the subject matter, the teacher is not involved enough. But teachers should remember that the students in the class should be the center of the learning experience, not the teacher.

We cannot afford to let the abilities of our talented young men and women lie dormant, since we are in great need of their righteous leadership in the Church and in the world. We must make sure that their testimonies and understanding of the gospel are as strong as their secular learning. By effectively motivating and teaching the intellectually bright students, we can help them keep their religious learning and understanding and their secular learning in the proper perspective. The challenge is before us to teach these future leaders properly. We cannot afford failure.

# THE NEED FOR AWARENESS

*Lynn M. Paulson  
Ogden Institute Instructor*

Lee Ann regularly and willingly attended her seminary class. She participated in devotionals, responded to questions when asked, took notes, and kept a fine journal. Yet, like many who attend class and outwardly perform the necessary rudiments of religious study, Lee Ann seemed to lack the spark of the gospel. She did not radiate with the light of one who knows, who believes, who has proper direction to her life.

During the course of the interview, which her teacher held quarterly with each student, Lee Ann volunteered the information that she had a few problems with which she needed help. The eventual outcome of this initial conversation was that Lee Ann arranged to have an interview with her bishop.

Soon after the discovery of the possible cause of Lee Ann's melancholy mood, her teacher prepared and presented a lesson on sin, repentance, and how to determine whether forgiveness has been obtained. The lesson did not fit into the regular course outline, but the teacher decided that a life was more valuable than an outline. As the lesson began to unfold, the facial expression and demeanor of Lee Ann revealed a new understanding of her position and a newfound hope for the future. When the bell rang to dismiss class, she all but ran forward to express her feelings that "this has been the best lesson of my whole life."

The teacher must be so attuned to the students in his charge that when "spirit speaks to spirit," he responds in a way that is meaningful to each student. Trained ears intent on contrast can hear the music

played by various instruments in a symphony orchestra. The teacher must also have the ability to "tune in" to the needs of students. Several suggestions might prove helpful in determining their real needs:

1. Above all, listen.
  - a) Do not probe or question, but listen to young people in the classroom, in the lunchroom, at social functions, at church.
  - b) Once each quarter or semester have a private conference with each student, where ample opportunity is provided for expression.
  - c) Talk to high-school teachers and counselors, to bishops and to other adults associated with youth. Get their observations and opinions.
2. Keep close to the Lord; then he can inspire, and we can be sensitive to that inspiration.

If we orient ourselves to the real needs of students—not limiting ourselves to what we think they need nor what the outline says they need—then we are well on our way toward excellence in teaching. The teacher who has the ability to examine himself and his motives is the one who will be constantly alert to better methods of teaching and, above all, aware of the real needs of students.

One of our leaders has wisely said, "Nobody cares how much you know until they know how much you care." Until we can get this idea internalized, we shall always be teachers of outlines and never teachers of the children of God.

# THE TEACHER AS A PERSON

A. Paul King  
Logan Institute Instructor

*... if the teacher would effectively fulfill his role as a teacher, he must constantly grow in greatness as a person. In deepest essence, a teacher can be no greater as a teacher than he is as a person.* (Earl V. Pullias and Aileene V. Lockhart, *Toward Excellence in College Teachings* [Dubuque, Iowa: Wm. C. Brown Co., 1963], p. 44.)

If the above is true, then it follows that a paramount way to improve the instruction in an educational system is to change or improve personalities. The teacher as a person has not been forgotten, but in recent years his role has been enlarged and is now taking on new perspective—he is considered to be a human personality rather than a disseminator of knowledge. Earl V. Pullias conceptually illustrated the importance of a teacher as a mediation of experience and knowledge when he referred to a teacher as a “prism which breaks up the ‘light’ that is being considered and casts it into fresh relations, and hence gives it varying color.” In his conception “personality and character are the instruments by which teaching is done.” (See *Ibid*, p. 43.)

Emerson has left a significant thought in this regard. In analyzing the difference

between the great poets and philosophers and the mediocre ones, he said:

*The great distinction . . . is that one class speak from within, or from experience, as parties and possessors of the fact; and the other class from without, as spectators merely, or perhaps as acquainted with the fact on the evidence of third persons. . . . Jesus speaks always from within, and in a degree that transcends all others. In that is the miracle. I believe beforehand that it ought so to be. All men stand continually in the expectation of the appearance of such a teacher.* (Ralph Waldo Emerson, “The Over-Soul,” *The Complete Works of Ralph Waldo Emerson*, Concord Edition, vol. 2 [Boston, Houghton, Mifflin and Co., 1903], p. 287.)

Arthur Combs, in an address to the ASCD national conference in Las Vegas, Nevada, March 1967, also said that teachers are unique; they are different; and a good teacher has learned to use himself effectively. Good teaching is not so much “learning to *do*, but learning to *be*.” He noted that good teachers use their own unique personalities in an effective way; therefore, good teachers don’t have to be alike. Teachers have a right to be different, and Combs has emphasized that first and foremost an effective teacher is “a person.”



However, all too often we have tried to make teachers alike. We observe techniques which seem to be successful for "effective" teachers, and then say in essence: "Go thou, and do likewise." "Likewise" is impossible for many teachers. Effective teachers are not necessarily alike in techniques, methods, or skills. Effective teachers have learned to use their unique selves, to teach from "within." We have generally fallen into the trap of trying to manipulate the "without" variables—the skills, techniques, and methods. True, these outside variables are important, but we learn from research which has been done that teachers are by far the most important variable in the learning situation.

And so we conclude that a "core" way to improve an educational program is to change the personalities involved. This simply means becoming more aware of ourselves. As one becomes more aware of self, change is automatic in the process. This may be a frightening experience for some, but it can also be adventuresome and exhilarating. To become more self-aware involves an accepting, depth introspection; and only those who are willing to pay that price receive the product. It cannot be

forced upon one, nor can character insight necessarily be given to one from another. What a person is not willing to accept, he will cast out. But an experience of insightfully touring one's mind and personality can result in the release of newfound energy and potential.

Our late president and prophet has admonished us to meditate.

*... we pay too little attention to the value of meditation, a principle of devotion. . . . Meditation is the language of the soul. . . .*

*Meditation is one of the most secret, most sacred doors through which we pass into the presence of the Lord.* (David O. McKay, "The Lord's Sacrament," *Instructor* 98 [Sept. 1963]: 306.)

We could profit from more insightful and honest meditation. In so meditating, we may discover our own weaknesses and strengths. If we are honest, we will acknowledge them and accept ourselves as we are, denying not our weaknesses nor our talents.

Honesty—with yourself, with others, and with your God—is a key requisite to good teaching. You are, after all, only as good a teacher as you are a person.

# BE NOT DECEIVED

*Don Penrod*  
*Principal Manti Seminary*

A teacher obtained from a student a story with no source given, but "it was too good to pass up." He reproduced it and handed it out to all his classes. He later learned from another teacher that the story was false, that its author had been excommunicated, among other reasons, for circulating this myth.

An article from *Story Gems*, compiled by Albert L. Zobell, Jr., related a supposed vision of a Catholic priest in 1739. The article purported to be a copy of the original in a library at Basil, Switzerland. Brother Zobell later found the article to be untrue and said, "I originally received it from a well-meaning seminary teacher."

These examples point out a danger that has long existed among Church teachers. We occupy a unique position of trust in the lives of our students, as well as in the lives of many of their parents and other adults. The things we teach and circulate are multiplied many times over; thus, we should be extremely careful to

authenticate the material we use *before* it leaves our possession. A great responsibility is ours as part of the Department of Seminaries and Institutes of Religion. We must be cautious, alert, inspired, and right on target.

The problem has been isolated; now, what can be done about it?

Throughout our lives we have accumulated knowledge. We need to review what we have been taught, to consider what we have learned in formal and informal study, missionary work, extemporaneous discussion. What do we already know that could keep us from disseminating error?

A working knowledge of the four volumes of scripture and established Church procedures is basic to our work. Initial suspicions of many false stories from unauthenticated sources are aroused by the alert person who detects a lack of harmony with scripture or Church procedure. Several variations of the following two spu-

rious stories have been widely distributed:

1. It was reported that some local Church authorities had seen President David O. McKay in the Church Office Building right after he had received a vision and that President McKay had shared with them some sensational prophecies.

2. It was said that the spirit of a particular General Authority had left his body so that the Holy Ghost could enter and do a special work.

Such stories are not in harmony with Church procedures. Other such stories are more sophisticated and thus more difficult to identify as spurious. Personal study would be a great help in being able to make such identifications.

No matter how gifted we are, no matter how educated, we need inspiration in our teaching. Only through power of the Holy Ghost can anyone really know for himself of the truthfulness of things to which he is exposed.

We need to lay a foundation to be sure that this marvelous power is ours. How often in the mission field did we pray for enlightenment? How often did we find that *preparation* preceded power and included considerably more than fasting and praying. The key is found in the experience of Oliver Cowdery when he attempted to receive revelation. The Lord enlightened him with the following words:

*Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me.*

*But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right. . . .* (D&C 9:6-8. Emphasis added.)

When a story or article comes to our attention, we should take time to “study it out” in our minds before we express an opinion about it. We often pray for inspiration and then keep our minds so pre-

occupied that we could not possibly be aware of anything the Lord might be trying to tell us. We can use today what the Lord said about the Apocrypha: “Therefore, whoso readeth it, let him understand, for the Spirit manifesteth truth; And whoso is enlightened by the Spirit shall obtain benefit therefrom.” (D&C 91:4, 5.) If we have no time to check the validity of material, it would be best not to use it.

There are many qualified people immediately available to assist us. Our fellow teachers may have the information necessary to stop the circulation of an erroneous story. Add to the teaching personnel those qualified Church members in local wards and stakes, our own coordinators, plus the brethren in the Provo office and, finally, the General Authorities (who should be contacted only after trying all other available sources), and we would find it hard to justify circulating unreliable material.

Can we be misled by following the leaders of the Church? Much effort is put into the leadership programs of the Department and the Church, and all are encouraged to follow that leadership. We should be good followers. Never before at any one time have so many people had so much formal education. We are taught to think for ourselves. Elder J. Golden Kimball once said, “. . . some people fancy because we have the Presidency and Apostles of the Church they will do the thinking for us. . . . No man or woman can remain in this Church on borrowed light.” (CR, 3 April 1904, p. 28.) Nevertheless, the principle of freedom of thought, which embraces the responsibility as well as the right to think, was never intended to replace the called and sustained authority in the kingdom. When the President of the Church says something is not true, should that not be enough? Some have disregarded the counsel of Church authorities and have published unreliable, sensational material.

We should be careful lest we capture the same secular spirit. There is no substitute for following the Brethren.

All these ideas are tools that can never be superior to the user. Each teacher is an individual and cannot live on “borrowed light.” We can turn to a prophet of God for an example. It was the custom of the late President David O. McKay to arise early each morning to spend a couple of hours in prayer, meditation, and study to prepare himself spiritually for the day. Each ingredient—prayer, meditation, and study—is necessary to the success of the formula.

By staying close to the purpose and goals that brought the seminaries and institutes into existence, we can avoid accepting much sensational and erroneous material. President J. Reuben Clark, Jr., gave the following advice to Church seminary and institute leaders with the approval

of the First Presidency:

*I repeat again for emphasis, your chief interest, your essential and all but sole duty, is to teach the Gospel of the Lord Jesus Christ as that has been revealed in these latter days. You are to teach this Gospel using as your sources and authorities the Standard Works of the Church, and the words of those whom God has called to lead His people in these last days. You are not, whether high or low, to intrude into your work your own peculiar philosophy, no matter what its source or how pleasing or rational it seems to you to be. (J. Reuben Clark, Jr., *The Charted Course of the Church in Education*, p. 9.)*

Elder Marion D. Hanks gave us a valuable and succinct rule of thumb when he said, “I will never teach students anything they will have to unlearn.” Taking the necessary precautions against disseminating error demands effort, but better the effort than the error.

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# TRANSITION

This issue of *Impact* is the concluding number of our house organ.

William E. Berrett has been released as Administrator of the Department of Seminaries and Institutes of Religion, a role he has played since 1953. During that time the seminary program has grown from 34,000 to 132,000 students, and the institute enrollment has increased nearly tenfold from 4,500. These, together with the recently inaugurated home study program, reach over 182,000 students served by a paid faculty of about 4,000 and many volunteer helpers.

President Berrett will long be remembered for the depth and breadth of his teachings and writings. He has given encouragement to honest scholarship, and his pleas for loyalty to the Lord, the Church and its leaders, and to oneself have changed the lives of many. He will also be remembered and appreciated for his great belief in and respect for people, which resulted in both tolerance and loyal support of the Brethren and of those with whom he worked. His legal and ecclesiastical training, alert mind, great spirit, and broad experience have produced a successful life and mission.

President Berrett will soon enjoy a well-deserved sabbatical leave and thereafter will teach part-time at the BYU and write for the Church. We wish him well and look forward to the products of his impressive pen.

Alma P. Burton has been released from his position as assistant administrator in the Department and assigned special duty with respect to curriculum in the Church. He will be teaching part-time for the next

year at the Brigham Young University and thereafter will assume full-time teaching duties in the university's College of Religious Instruction.

President Burton, who has a great zest for life and a variety of interests, is a man of many talents and decisive action. A long record of distinguished Church service has led him to his present position as president of the Sharon Stake. His experience as teacher, lecturer, administrator, scholar, and author have made him an asset to the Department and qualify him ideally for his new assignment, in which we wish him well.

Joe J. Christensen comes to his present position as Associate Commissioner with training, experience, and innate capacity which equip him well for his new responsibilities. His farm background in Banida has produced in him the sterling qualities which can be delineated in terms traditionally ascribed to farmers: hard-working, honest, steady, and realistic, with generous portions of patience, determination, persistence, and optimism thrown in. His early interest in people, the gospel, and the acquisition of knowledge have led to a Ph.D. in counseling and a life dedicated to service in religious education and the Church. He is empathetic and insightful, careful in procedure, considerate and respectful of others and their opinions, and deeply religious. He has the capacity to take a strong stand without being dogmatic or closed-minded, to be forceful without being authoritarian. As a counselor he is sensitive, as an administrator he is efficient, and as an individual he is a warm and Christian gentleman.

